

England's Alarum :

BEING,

An ACCOUNT of GOD's
most Considerable Dispensations of Mercy
and Judgment towards these Kingdoms
for Fourteen Years last past.



AND ALSO,

Of the several sorts of Sins and Sinners therein ;

ESPECIALLY

The Murmurers against the Present GOVERNMENT.

WITH AN

Earnest CALL to speedy Hu-
miliation, Supplication and Reformation,
as the Chief Means of Prospering Their
MAJESTIES Counsels and Prepa-
rations.

Dedicated to the KING and QUEEN.

L O N D O N :

Printed for *Thomas Parkhurst*, at the *Bible and Three
Crowns* in *Cheap-side*, near *Mercers-Chappel*. 1693.

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TO THE
King and Queen's
MOST
EXCELLENT MAJESTIES.

IT is not many Years since *England* stood in need of Two Great Salvations, one was from our professed Enemies in the Land, and the other, and far greater, the open Wickedness and Ungodliness abounding therein. Your Majesties have not only been the Glorious Instruments of the first, but have made several Pious Attempts and Endeavours towards a Deliverance of us from the last; not only by your own vertuous Examples, but also by commanding the Laws against Vice and Immorality to be effectually put in Execution : Whereby your Majesties have given a Publick Testimony against that which you know is so hateful to God, and destructive to Government ; and that *Achan* which has so troubled our *Israel*, and interrupted our *Joshua* in his laudable Enterprizes against the *Canaanites* and the *Philistines*. And if inferiour Magistrates or Offi-

The Epistle Dedicatory.

cers have, or do neglect to prosecute your Majesties pious Orders, they have a great deal to answer for to your Majesties, and more to God, they will bring the Guilt of others Sins upon themselves. The Design of this Paper, is an humble Attempt of the like tendency with your Majesties, and entirely subordinate thereunto, and therefore is humbly prostrated at your Royal Feet, both for Acceptance and Protection, by one who can in Sincerity subscribe himself,

Your MAJESTIES,

Most Obedient Subject,

and Daily Orator,

J. D.

To All the
People of England,
ESPECIALLY
The Professed FRIENDS
OF THE
Protestant Religion,
AND THE
PRESENT GOVERNMENT.

YOU are now, by your Representatives. consulting and endeavouring to raise Armies and Navies against the Enemies of our Government and Religion, and all that is dear to us. I need not tell you how great a Burthen those Taxes are, which are necessary to defend the Government : And I cannot but think, every honest Man doth earnestly wish the present Wars may speedily issue in a happy Peace for England, and for Christendom. But give me leave to tell you, when you have done all you can of this nature, you have done but one half of your Work, and not the best half neither ; there must be other Armies and Militia rais'd, beside those of Flesh, and which must animate and succeed all the rest, or else I doubt we shall scarce reach our Expectations The great design of this Paper is to raise immediately the Militia, or Possie of Heaven,

To all the People of England, &c.

an Army of Prayers and Tears, which seldom, if ever fail'd of success. Whereas, all other sorts of Warlike Preparations, without these, have often done so. Give me leave to tell you, it is the Work of us-all, and a great Work too, earnestly to beseege, why may I not (with reverence) say, to storm Heaven itself with our penitent Supplications, before we can comfortably hope to prevail against the great Senacherib of Europe, the Staff in whose hand has so long been God's Indignation. If ever we would hope successfully to contend with Men, we must first wrestle with God himself by Prayer, as Jacob did, and in the Courage of a holy Faith, say with him, We will not let thee go, except thou bless us : And then we need not fear all those Esau's at home or abroad, who either wish or contrive our Ruine ; tho' they come never so well armed against us, God can either change their Minds, or break their Arms. I would fain raise up a Spirit of Prayer and Supplication, which seems in the generality to be laid asleep for many Months past ; and I doubt not, but the serious Reader will here find sufficient Motives thereunto, and all sorts of Sinners, especially the Enemies to the present Government, will find Arguments enough to convince them of their folly. God Almighty give his Blessing, and grant, that Thousands ; yea, the whole Nation may have cause shortly to bless God for these Remembrances.

England's

England's Alarum :
 OR, AN
 ACCOUNT
 Of GOD's most Considerable
 DISPENSATIONS
 IN

Way of Mercy and Judgment towards this Nation,
 for Fourteen Years last past, &c.

I Might here speak something of the Great Judgments of God upon this Land in the late Civil Wars, and the Desolation thereby for many Years, when *English*-men fought against *English*-men, and Protestants against Protestants, to the Ruine of one another, and at last of the Government itself, and to the great Dishonour of God, and Scandal of the very Enemies of our Religion : And then I might consider, what Effects it hath wrought upon the Inhabitants of this Land. Also, That Flood of Impiety that broke into the Land, when God was pleased to restore the Government upon its old Foundation ; together, with a general hatred and aversion to serious Godliness ; which, I wish I could say, has not continued among the generality of People ever since. Also, I might speak of the dreadful Pestilence and Fire in *London*, in the Year 1665, and 1666 ; and the Wars at the same time, and after, with our Protestant

stant Neighbours, the *Dutch*. For all which, I doubt, *England* hath not been rightly humbled to this day. And when God comes to us again in way of Judgment, we have reason to expect he will visit for these, as well as our latter Provocations; but because many of these are grown out of Memory, and fresh Judgments and Mercies are most apt to affect us, I shall begin with such as are of a latter Date, and not above Fourteen Years old.

1. That great Alarm we had in Discovery of the Popish Plot in 1678, where in manifold ways it appeared, that King and People, Religion and Property, were by a great Consecracy of the Papists undermined and ready to be subverted.

2. When many People were ready to think, either there was no extraordinary Plot, or none of any dangerous consequence, the then King was suddenly taken away, and he that we have reason to believe was the great Motive, if not Promoter of that Plot, came to be advanc'd to the Head of the Government; I need not tell you, it is fresh in the Memory and Minds of all serious and considering Persons: How great were their fears and perplexities upon his advancement to the Throne! And it was not long before we were all too sensible of the Reasons they had to be so.

3. How were we all alarmed at the late great and wonderful Revolution! Were not we afraid our Land would then have become an *Aceldema*, a Field of Blood! Instead of that, how did God turn again our Captivity, and we became like them that dream? And how did God tye up their hands, who were making all the hast they could, to put an Iron Yoke upon our Necks? How great and seasonable to the whole Body of Dissenting Protestants, was the taking off, or suspending those Penal Laws that had been made against them, whereby they might quietly enjoy their Liberty in worshipping God according to their Consciences. I wish this Mercy be not too much forgotten, and too little improved.

4. The next great and dreadful Providence was relating to *Ireland*: Did not *Ireland* cause many sad Thoughts of Heart,

Heart, when our Enemies had almost the whole Country in their Possession, except one poor City (*London-Derry*) and yet God in his Infinite Power and Wisdom ordered matters so, that although in all Humane Appearance that City, and so the whole Country must be irrecoverably lost; yet for all the Hardships and Famine it endured so many Months, it pleased God at last to send Relief, and to repulse the Enemy from before it.

5. Had we not (I mean all sensible Lovers of our Religion and Liberties) sad akings of Heart when there was no other Remedy, but our gracious King (whom God in mercy long preserve) must go over in Person, and venture his Life for what is so dear to us.

6. Were we not in great Perplexities, when about the same time the great *French* Fleet appeared on our Coasts, and ours in so great an unreadiness to oppose them, that had it not been for a suddain turn of the Wind, when they were just at us (a wonderful merciful Providence) it is possible they might have taken our whole Fleet, but God prevented it.

7. At the same time when we were in the midst of our Fears, and the *Canaanites* in the Land began to rejoice, yea, and to insult too, thinking the Day was now their own, then did God give us the most seasonable and welcom News of the great Victory obtained at the *Boyn* in *Ireland* by our Forces under His Majesty's Command, and the wonderful Preservation of the King's Person at the same time when he was so near being slain by a Shot.

8. And the Year next after, what Hazards did we run in conquering and subduing that part of *Ireland* that was yet in our Enemy's Hands? What a great Army had they got, and several strong, and as they thought, invincible Forts and Garrisons, such as *Ballymore*, *Athlone*, *Galloway*, *Limerick*, &c. What a dangerous Siege was that of *Athlone*? And what a bloody and dangerous Battle was the Battle of *Aghrim*? And how doubtful was the Siege of *Limerick*?

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Yet after the loss of a great number of Men by Sickness and War, it pleased God to give us the entire Possession of that Island, while at the same time it pleased him to deny us any Success by Sea, or in *Flanders*, against the Common Enemy that Summer.

9. What a great Mercy was the Discovery and Defeat of the Plot contrived by the Lord *Preston* and his Accomplices, which should never be forgotten?

10. How great and surprizing, as well as seasonable, was our Victory at Sea in *May* this present Year 1692. over the *French Fleet* ! And how did God wonderfully order the Winds to serve us in this matter ! And how was the intended Descent of the Enemy upon *England* hereby prevented ? These were two Mercies of the greatest Magnitude.

11. The Discovery and defeating of the Plot against his Majesty's Person by *French Assassins*, and the Preservation of the King's Person in the late Bloody Skirmish with the Enemy in *Flanders*, and his safe Return to *England*.

12. The great Sickness and Mortality that lately happen'd in some of our Plantations in the *West-Indies* that has carried away Thousands.

13. The late unseasonable Rains both here and in all the Countreys round about us, threatening to break the whole Staff of Bread, and to destroy the greatest part of the Fruits of the Earth, which began to fill us with fear of a Famine. But how wonderfully did God appear in the very nick of time, and has turned our feared Scarcity (compared) into an unexpected Plenty.

14. The late great and terrible Earthquake in *Jamaica*, which in few Moments made such a dreadful Destruction of Houses, Goods and Persons, that if our Hearts were not obdurate, had been enough to fill us with a Holy Awe of that God, who can make his Plagues wonderful ; and tho' we are not so nearly concerned, yet the two dreadful Earthquakes that happened not many Years since, one in the City of *Naples*, and the other at *Smyrna*, together with a third

third we hear lately to have happen'd in the Territories of *Venice*: These, tho' remote, yet should be look'd upon as loud Calls to us, whose Sins cry up to Heaven for Vengeance as well as theirs.

15. But because these Judgments upon others, remote from us, have not affected us as they ought, therefore God is now bringing them home to our own Doors, and has already given us a dreadful *Memento*, to assure us, that Sin will find us out as it hath done others, and that as his Hand is not shortned that he cannot save, so his Arm is not wearied and tired that he cannot lift it up any more in a way of Wrath and Indignation. He has now done what is sufficient to convince us, that We, and all we have lie at his mercy every moment, by the late Earthquake that happened the 8th of *September* last, in and about *London*, and in many other distant places in *England*, as well as beyond the Seas; which tho' through Infinite Mercy it did not come to Extremity, yet it did for the time cause a general Fear and Consternation: And tho' Persons that are hardened in their Sins, and fearless of Judgment, may now perhaps cry out as *Agag* did just before he was cut in pieces by *Samuel*, *Surely the bitterness of Death is past*. Yet those who have a due dread of God upon their Spirits cannot but tremble, lest all we have yet felt is only a Prologue to a more dreadful Tragedy, if a very speedy as well as general Repentance do not prevent. There are many curious, and I think unprofitable Questions started, what may be the natural Causes of Earthquakes? O how much better should we spend our Time and Thoughts seriously to consider that God is the Efficient, and Sin the Procuring Cause of this and all other Judgments and Calamities! And that true Repentance and turning to God is the only infallible way prescribed by God himself to prevent or remove them. All God's Judgments are terrible, but now so amazing and destructive, as a general Earthquake when it comes to be extreme, there is more than a possibility of escaping Fire,

Sword, Pestilence and Famine ; and if a Man cannot avoid these Evils, yet they give the generality time before-hand to bethink themselves, and prepare for another World ; but a general and desolating Earthquake comes on a suddain, astonishes the Soul, takes away the Succours of Reason, and gives neither time to prepare for another World, nor hopes to escape Ruine in this ; carries away a Man, his House, Goods and Posterity at once in a moment. O what a cursed Evil must Sin be, that brings forth such a Plague as this ! Among those variety of Judgments that God threatened *Israel* with by *Moses* in case of their Disobedience, of which he gives us a large Catalogue, *Deut.* 28. we do not find any mention of an Earthquake. But Christ tells us there should be *Earthquakes, and great Earthquakes in divers places* ; as if this greatest Judgment of all should be reserved for the greatest Sin of all, namely, the Neglect and Contempt of Christ and the Gospel.

O did Men but believe that Word and Gospel they profess to believe, I need not here urge Arguments taken from Temporal Judgments to persuade them to repent and turn to God ! For if the Word of God be true, and if Christ himself be true, all Impenitent Unbelievers shall as certainly be damned, and go away into everlasting Punishment, as that they shall die. God will *Cast Body and Soul into Hell* ; which is worse than the greatest Shock of an Earthquake. But because poor wretched Sinners will not give Credit to God's Word, he will make them feel his Rod ; and seeing they will believe nothing but their carnal Senses, to convince them of their Atheism, God will make them feel his Plagues even in this World, as well as in the next. Was not this late shaking of the Earth a gracious, as well as tremendous Warning of God to rouse us out of that deep Security into which we are fallen ? But what will become of us, if we do not take it as a Warning ? It is a very dreadful Reflection to consider how little, or at least to how little purpose the generality of People were affected with that alarming

ing Providence, and how quickly the Impression of it was worn off their Spirits, when it did not last so long as Six days, namely, to the next Publik Fast-day, as appeared too plainly by these sad Proofs, in that Ministers took so little, and some no notice at all of it in their Prayers or Sermons that Day; and most People, as at other like times, either followed their Callings, or their Recreations upon that very Fast-day; and many that then attended the Publick Assemblies, came with the Pride of all their Ornaments about them, and look'd as unconcern'd as if they came rather to a Feast than a Fast. O horrid Stupidity and Security! more to be dreaded of all that fear God than the Earthquake it self; nor can there be a worse Sign or Prognostick of a far worse Earthquake, or other great Judgment yet to come; for let us not flatter our selves into a Fools Paradise: If lesser and more gentler Methods will not do, God will visit with severer strokes. If Rods will not amend us, Scorpions may quickly ruine us. And this will appear, no doubt, more than probable, when we consider this City and Land is full of all those Sins and Aggravations of Sin which have brought down fearful Judgments in all Ages and Countreys of the World. Let us but look over the Black Catalogue of Sins in Scripture, against which God hath denounced and executed fearful Judgments; and if we will be true to our own Consciences, we must acknowledge they are all found amongst us, and that perhaps in the highest Degree; and must confess that *our Land is full of Sin against the Holy One of Israel*. But you may ask, What are the Sins for which *London and England* are now threatned? To which I answer, All the People of *England* may be considered under Four Ranks; and so there are Sins both common to all, and peculiar to each of them.

First, Such as are openly Profane, and have not so much as a Form or shew of Religion, tho' they bear the Name of Christians.

Secondly,

Secondly, Such as have only a Form, and no more.

Thirdly, Such as in the main are sincere Believers and true Christians.

Fourthly, Such as not acknowledging the before-mentioned merciful Warnings and Providences of God towards us, nor our present undeserved Mercies; are unthankful Murmurers against God, because he has not order'd matters in their way; namely, to establish the Protestant Religion by Popish Governours and Councils, and who are also secret Enemies to the Government it self, that has been, and still is so much a Friend even to such evil and unthankful ones.

First, Such as are openly profane, and have not so much as a form or shew of Religion, tho' they bear the Name of Christians. What are peculiarly the Sins of such People that cry aloud for Vengeance? I answer,

1. Their horrid Atheism and Contempt of Christ and the Gospel, which sure was never more than in this Age. Are there not many that have out-gone *David's Fool*, and not only *say in their Hearts*, but also *with their Mouths*, *There is no God*. Others that speak very loosely and contemptuously of the Holy Scriptures, and of the great Principles of Religion therein contained: No wonder such wander in Darkness, when they reject that which should be a *Lanthon to their Feet, and a Light to their Path*: And do not such deserve to die in their Folly that reject the Holy Scriptures, *that should make them wise unto Salvation*? And will not this their wilful and affected Ignorance justify that severe Sentence of God by the Prophet, *They are a People without understanding, therefore he that made them will not have mercy on them*.

2. The horrid Murthers that are committed almost every Week in one place or other, so that it may truly be said, *Blood toucheth Blood*.

3. The frequent open Robberies, and that which I think is as bad, the Fraud and Injustice that is daily practised by such (I wish I could say only such) in matters of Trade
and

and Dealing. How many have not more served an Apprentiship to a Trade, than to the Art or Mystery of Lying and Deceiving ? Infomuch that they who can lie most smoothly, are counted the most hopeful Traders, and like to thrive in the World ; yea. there are not a few, that to cheat more easily, will confirm their Lies with horrid Oaths and Imprecations.

4. Was ever Perjuries, vain swearing, horrid Imprecations and Execrations more common in *London* and in *England* than at this time ; the Streets and Publick Houses, and which is worse, Private Houses, daily ring of them. Who can number their Names, that almost at every Word can call God to *damn them* and confound them, and the Devil to take them, whose Prayers are too like to be granted ? Was ever false Swearing and False Witness bearing more common in publick Courts of Justice and Equity than at this day ?

5. That odious Sin of Drunkenness. How are all Degrees and Sexes Guilty of this sin, which converts Men into Bruits, and consumes Health, Estate, Time, Soul and Body all together ; and perhaps this one sin consumes as much Money in a year, as is given for that time to support the Government : And how many Families as well as Persons are undone by it.

6. The sin of Uncleaness, Adultery and Fornication, which are not only commonly, but openly committed, yea, and boasted of ; infomuch that Civil Persons can scarce go quietly along the Streets without being enticed and importun'd by ungodly Wretches.

7. Excels and Pride in Apparel, and vain Fashions and Dresses, not only unbecoming Christians, but reasonable Creatures, and which occasion a vast Consumption both of Time and Estate. And to all these sins I might add, the frequenting of Lascivious and wanton Stage-Plays, than which perhaps nothing more tends to Corruption and Debauchery of Manners, as daily Experience too sadly witnesseth.

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8. The common, but horrid Profanation of the Lord's Day, in which I think it may truly be said, more Wick- edness is committed than in all the days of the Week be- side. How many Masters, provided their Servants serve them duly all the Week-days, suffer them to serve the Devil on God's Day if they please. I might add to all these, and which looks very black upon us, that notwithstanding all our late Endeavours as well as Expectations of Reformation, yet little or nothing has been effected, so strongly and deep- ly rooted are these Vices in the Nation : Nay, is not Refor- mation generally hated and contemned? And would not any inferiour Magistrate, that should in good earnest make it his business to put the Laws in Execution against these Vices, be esteemed a Busy-body, and a Disturber of the Publick Peace? And are not there abundance of People, who set themselves with all their Power to keep out of the Govern- ment such Magistrates as would be diligent and zealous in a Reformation of Manners, and would bespatter such with odious Terms and Names, and cry them up as Enemies to the Government; yea, to the Church too, and all because they must not have their Lusts and Vices controlled, tho' never so notorious and scandalous both to Religion and Hu- manity it self.

Secondly, I come to speak of such as have got out of open Profaneness into a Form of Godliness, and no more; they have like the Pharisees washed (some more, some less) the *out-side of the Cup and Platter*, but they leave the Inside as impure as ever. The Church was never without a *Generation of those that were pure in their own Eyes, and yet not washed from their Filthiness*. And it were well if the greatest part of visible Professors, who would seem to out-vie others in Holiness, are not found in this number. I speak not here of one Church or Party, but of all Churches, Opinions and Parties of Professed Christians; and these Persons, tho' they may be free from open Profaneness, yet are and may be guilty of, and live in the habits of many damnable sins, which

which are equally, if not more hateful to God, than gross sins. It is more easie to condemn a Pharisaical Formalist and Hypocrite, than to detect and discover him, or to convince him of his Sin. The Lord in Mercy help us all; yea, such as would seem to out-go others in Religion, to examine what we are, and whether the Characters given of Hypocrites and wicked Pharisees in the Gospel, will not too well agree with many of us that hope confidently for Heaven. Hypocrites may be known, or rather may know themselves by these Tokens.

1. A Hypocrite, tho' seemingly never so strict in Religion, was yet never deeply sensible of, and throughly humbled for the Corruption of his Nature, or saw his need of Christ; and though he professes his Name, yet he rests upon himself and his own Performances more than on him for Salvation: So did the Pharisees of old, they rejected Christ, and the way of Salvation by him.

2. A Pharisee or formal Professor, as I said before, is for washing the Outside, not the Inside; he had rather seem and appear holy, than really be so: This also did the Pharisees of old.

3. A formal Hypocrite seeks more to get the good Thoughts and Opinion of Men, than of God as our Saviour, doth particularly instance in Alms-giving, Prayer and Fasting; *Te do all to be seen of Men.*

4. A Formalist uses Religious Exercises for wordly Advantages: Many Prayers, and long Prayers, may be a Pretence *that they may devour Widows Houses.* Many make a fair shew in Religion, meerly to advance a Name and a Trade.

5. A Formal Professor for the most part is Covetous, and the very Alms he sometimes gives may be a Cloak for his Covetousness. It is said, *The Pharisees who were Covetous derided Christ*, when he exhorted them to Charity. And indeed this is a notable Proof of Hypocrisie in many great Professors, who are apparently swallowed up of this de-

testabe Vice, which yet they cloak with good Names, such as Frugality, and good Husbandry ; so that it is a Miracle if ever this *Root of all Evil, the Love of Money* be rooted out of their Hearts. O how many Thousands doth the Love of the World destroy as effectually as open Profaneness ! *He that is a Friend to the World, is an Enemy to God*, saith St. James, and calls such Adulterers. A Heart secretly coveting, and prevailingly cleaving to the World, kills Souls without a noise, like White Gunpowder. This is a sin many Professors are eternally ruined by in a time of publick Liberty and Prosperity : When the World smiles upon them, they are not able to resist her false Charms, but fall into her Embraces, and so are at last hugg'd to Death by this Harlot.

6. A Formal Hypocrite is one that is a greater Stickler for Ceremonies and Traditions of Men in the Worship of God than for the express Commandments of God : So were the Scribes and Pharisees, to whom our Saviour answered, *In vain do you worship me, teaching for Doctrines the Commandments of Men*. I know several persons who are free from scandalous sins themselves, and yet would not be half so much troubled to see their Friends Drunkards, Swearers, &c. (which are express sins against the Law of God) as to hear them speak a Word against some Ceremonies and Traditions appointed by Men, and which themselves grant to have no Intrinsic Moral Good in them, and to be things purely indifferent in their own Nature : And these ignorant persons will liberally censure and condemn all others for Schismatics that do not conform to their blind Notions. Others there are who lay a great stress on being of such a Party, Church or Sect, whereby they are distinguished from other Christians, while in the mean time they take little care of their Conversations, nor to walk according to the Obligations they profess to be under : And many such, (God knows) that under such a Profession will not stick to defraud and over-reach others in dealing, and without Reason

son to judge and censure others that are not of their Party : So that there are Hypocrites both on the Right Hand and on the Left.

Thirdly, I come to speak of the Sins of those that are sincere Believers, and truly pious as to the main. Scripture and Experience tells us, that even such may sin, and have sometimes and in some things sinned, and that greatly as to some particular sins, tho' they have not made a trade of sin, as impenitent Unbelievers do ; nay, it is possible such persons may be guilty of some sins that a wicked Man cannot commit, as Spiritual Pride, Luke-warmness, sensible Decays of Grace, partial and temporary Back-slidings, and the like ; and for want of Holy Watchfulness and Diligence in a course of Holiness one Believer may commit more sins than another, and may bring many Spiritual and Temporal Judgments upon himself in this World ; such as Spiritual Desertions or Hidings of God's Face, Terrors of Conscience, outward Losses and Crosses wherewith God will humble him, and bring him to Repentance : Yea, (which is more to my purpose at this time) these sins may and will help to hasten and pull down publick Judgments upon a Christian Nation, such as the taking away the Gospel in it's outward Dispensation by a Publick Ministry and outward Liberties and Properties. *Israel* of old, and the Churches of *France* of late, have been sad Instances of this Truth : Nay, I will add, that in some sense the sins of Believers admit of greater Aggravations than the sins of Unbelievers. As,

First, They sin against more Light and Knowledge than others.

Secondly, They sin against greater Love and Kindness than others do or can ; and the sensible Experience and Manifestation of that Love.

Thirdly, Against that Grace and Power to resist Sin that others are wholly destitute of.

Fourthly, Against those solemn Engagements, Promises and Resolutions against Sin, whereby they had tyed and bound themselves to God.

Upon these Accounts the Sins of Believers are and may be more provoking to God than the Sins of others, and more hasten publick Judgments : And therefore this should be an Argument to such to look to themselves, and to humble themselves greatly before God for these provoking Sins of theirs, that do not only bring down particular Temporal Judgments upon themselves, but upon the whole Nation. God has a principal regard to the Demeanour and Carriage of his own Children ; and none have so great an Influence upon Publick Judgments or Mercies as they. If they are watchful, zealous, devout, and give themselves to Prayer, and other good Duties, they may and do often procure Publick Mercies, and the continuance of them, and keep off Publick Judgments : Yea, we have Instances of a very few of such as these that have done wonderful things this way : Had there been but *Ten* such Persons in *Sodom*, as wicked as it was, it had been spared longer, as for the sake of one righteous *Lot* it had been spared so long. O the signal great Blessings that a single *Moses*, a *Joshua*, a *Samuel* have procured to a sinful People ! and the dreadful Judgments they have staved off by their earnest Supplications ! These are the *Chariots of Israel and the Horsemen thereof* ; that is, their Piety and Prayers are as much or more successful against the Churches Enemies than Armies. On the contrary, if Professors grow loose, let down their Watch, and begin to conform to the World, then these cease to be successful Intercessors for an ungodly Nation, (being under the provoking Guilt of Sin themselves.) And so God brings Judgments upon the Circumcised and Uncircumcised ; they sin together, and shall suffer together. How is this verified in *France* at this day, and it is one of the worst Prognosticks of *England's* further Calamities. Never was there a greater Conformity to the World in Professors both Ministers,

sters and People, in them and their Families than at this day. Surely we have more cause than *Paul* had to say, *All seek their own, and not the things of Jesus Christ*. Look upon those that profess Piety and Impiety, and among the generality it will be a hard matter to find any difference, except a bare Profession; That Faith, Love, Charity, exact Justice, Sobriety, Self-denial and Temperance in Meat, Drink, Apparel; that Heavenly-mindedness, that Contempt of the World that was so eminent in the Primitive Christians, yea, I may say in the Primitive Protestants, is scarce now to be found: There is indeed abundance of Profession, great Contentions for Opinions and Parties, but the Power of Godliness is lost or dwindled away into an empty lifeless Form. This is the great Original Cause and Ground of all God's Controversies with us and our Neighbour Churches, which has not been rightly considered and laid to Heart by us or them to this day: Had it been so indeed, sure we should have been at least as diligent in reforming Vice as in raising Armies. The long expected Work of Reformation would have gone on at another rate than it has done. O that God would help us to see the things that belong to our Peace, before we come to feel what it is to lose our Peace!

I come now under the Fourth and Last Head, to speak of those Persons, who not acknowledging the before-mentioned wonderful Providences of God towards this Nation, especially in the late great Revolution, are unthankful Murmurers against God, and Enemies not only to those whom he has been pleased to make the Instruments thereof, but to their own Country: They dislike the Mercies of God because he has not ordered matters in their way, namely, to preserve Protestant Religion and Property by Popish Governours and Councils.

I shall in speaking to this, shew what sort of People these are, the pretended Reasons of their Discontents, and
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Unreasonableness of them, with the true Reasons for their Enmity to the present Government.

1. What sort of People these generally are. And here it may reasonably be demanded, Why I rank this sort of Sinners by themselves? Will they not come in under some of those Heads of Sins and Sinners I have mentioned before, namely, such as are openly Profane, or pretendedly Religious? Yes, doubtless; for it has, and may be truly observed, that the generality of these Murmurers are not only weak in their Intellectuals, but wicked in their Morals; and more than a good many of them do not so much as pretend Conscience in any other Points, except that relating to the Government, and a mistaken Notion of Passive Obedience. Therefore as to the generality of these, I think I may affirm of them without being guilty of Uncharitableness, they may be found and included under the Rank of the Profane or Hypocritical; for they who pretend a mighty tenderness of Conscience for a mistaken Duty towards one single Person, who was and is an Enemy to their Country and Religion, and can dispence with all other Obligations both to God, Religion, and their Country, may very rightly be termed profane Persons and Hypocrites too. The Reason therefore why I mention these Murmurers in a Head by themselves, is not because they are not included already under the kinds of Sin before-mentioned, but because they are double Enemies to the Government, and to the Happiness of the Nation. But some may object, Do you not believe there are some pious conscientious Dissenters from the present Establishment, who act out of pure Dictates of Conscience abstracted from all sinister Interests, and that after the best Information they have, or may have to satisfy themselves. I answer, If there are any such as these, they ought to be pitied; but for my own part, I must say, I am not acquainted with one Person that now denying Allegiance to the present Government, I can reckon of this number; tho' I will not deny but some few such there may be, and
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who are also regular in their Morals as to other matters ; and these are they who may properly be termed Bigots, and who are to be dealt with in their Notions as we do with the Conscientious Papists as to their Religion, who having by Education or otherwise imbibed false Notions and Doctrines, and so mis-informed their Consciences, believe they ought to hold and contend for the Mass and Transubstantiation, as others know in their Consciences they ought not : And such Bigots either to Popery or mistaken Notions of Government, are indulged by it so long, as they live peaceably, and do not by plotting or caballing seek to disturb it ; for if they do, I know no reason why the Government should be prejudiced to gratifie such troublesome Consciences as these are.

All our Murmurers may be ranked under these Six Heads.

1. Such as in the late Revolution sat still, and had indeed no hand either towards putting down the late King, (unless by their Non-assistance) or in setting up their present Majesties.

2. There are others of them, and those not a few, who gave their Assistance by Word and Deed in the late Revolution, and countenanced the then Prince of *Orange's* coming, but designed all this, (as they say) only to obtain a Free Parliament ; and so (according to a new Notion of Passive Obedience which they took up for that turn) to bring their King *James* to some good Terms, and to tie up his Hands a little ; but poor Men, it was never in their Thoughts (so dark were their Intellectuals) that the Representative Body of the Nation should make the Prince of *Orange* King. Now the first of these sorts, notwithstanding their Boasting of Loyalty, have shown themselves no Friends to the late King ; and the other have manifested themselves to be Enemies to the late King, as well as they now declare they are Enemies to this: For by their own Maxims and Principles, it is as truly Treason to assist others in pulling down a King, as to pull him down with their

their own Hands : And this is also repugnant to their own Notion of Passive Obedience. And therefore this sort of People or wretched Pretenders to Loyalty, are true to no King or Government, and are plainly Hypocritical Persons, and inconsistent with themselves. But,

3. There are another sort of People, that as much as in them lay were Enemies, and did oppose the then Expedition of the Prince of *Orange*, and were mightily troubled when he was proclaimed King ; but yet did afterwards (for Reasons best (tho' not only) known to themselves) Swear Allegiance to their present Majesties, and yet for all this are Murmerers and Repiners, and will consort and cabal with professed Enemies to the Government. These Men are apparently Men of no good Consciences, but jest with Oaths, and (*Janus* like) carry two Faces under a Cover, and will have two Strings to their Bow, that if one fail the other may hold.

4. There is another sort of Murmerers that were Instruments of Arbitrary Government in the late Reigns, and in some Office or other, and now cashier'd, because they are not fit to be trusted, or cannot so easily get into such Beneficial Offices again ; or such, who being quite out at Heels and Beggars, look for another Revolution in hopes to ketch something by fishing in troubled Waters ; and these pretend a great deal of Conscience for the late King, but with what Sincerity I leave the considering Reader to judge.

5. Some others also there may be, who formerly owned and contended for an absolute and unlimited Passive Obedience, which they are now convinced were inconsistent with our Legal and Limited Monarchy, but yet think it more for their Reputation to continue in their Errours, than publickly to acknowledge their Mistakes.

6. Others there are that think the present Taxes the Wars occasion to be great Burthens, and fancy if the late King had continued, there had been none of these, or much less, and therefore they murmur, and are discontented at
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the present Government, which yet they would never do, if they seriously considered these following things :

1. Nothing is more apparent than that our present Taxes and Burthens were occasioned by the Misgovernment of the last Reigns, wherein if matters had been taken in time, there might have been such Measures laid, as to have kept *France* to her just Bounds and Limits, and thereby have wholly prevented the present Wars, or at least made them more easie, and less chargeable and dangerous. Therefore our present Burthens are not to be imputed to this last Revolution.

2. Suppose the late King had been now Reigning, he must either have sided with *France* against the Confederates, or stood Neuter, or joyned with the Confederates, as now we do. If the first of these, there must have been considerable Taxes given to help *France* to conquer our Neighbours, and then our selves at last : For it may easily be seen there are no Leagues can bound or limit the *French* King's Ambition. If we had stood Neuter, our Fate would have been the same, and *Flanders* had doubtless long before been swallowed up by the *French Leviathan*. If the last, then our Case had been just as now it is, and we must have had the same Taxes.

The plain Case of the last great Revolution in short was this, The late King had begun, and was further contriving and endeavouring to subvert the established Religion, Laws and Properties of the *English* Nation, and to introduce Popery and Slavery ; and was confederated with a Prince, who was not only an Enemy to them, but to the Protestant Religion in general ; yea, a publick Enemy to all his Neighbours round about ; and thereupon a Foreign State and Prince who is the Head of it (that owed no Subjection to the late King) knowing that their Ruine, as well as the Ruine of the whole Protestant Interest, was projected by these two Princes, and this Foreign Prince by his Princess being next in Succession to this Crown, and being credibly

inform'd that unlawful Arts were used to deprive them both thereof; he (as well to assert his own Rights and the Rights of all *England*, as for the Interest of the States over whom he presided, and as the chief Head of the Protestant Interest; yea, I may add, and for the Civil Interest of many other oppressed parts of Christendom) did generously venture his All to make an Expedition into this Kingdom, and prevailing therein, the late King thought fit to withdraw his Person, having lost his Power, whereby the Throne became vacant, and so another Power came in his room, and such as was freely chosen by the Representatives of the whole Nation, who are the only Persons fit to judge and determine so great and important an Affair, as was and is to the good liking and Approbation of the Majority of the People, (for no Nation can be well a Day without a Supreme Head or Power.) And these are now the Powers in being, to which the Subjects owe Allegiance. So that upon the whole, 'tis plain that the late King's Misgovernment was the Original Cause or Occasion of his Abdication, and all his Misfortunes; and it was not the fault of the People, they not being obliged by any Law of God or Man to give him any Assistance in that Work and Business he was going about: For it is not lawful for any Man at the Command of the greatest King on Earth, to assist him in destroying the Religion, Laws and Liberties of his Native Countrey. And the late King believed this, for which cause he raised a standing Army to assist him in his Work, but that failed him too. So that the whole Revolution was a gracious as well as wise and powerful Work of Divine Providence, who has, and ever will have a Prerogative of pulling down one, and setting up another, when and how he pleases. And the Present Government being to the good liking of the Representatives and Generality of the People, and solemnly engaged to conserve their Religion, Laws and Liberties, and actually do so, it is a Lawful Government, and calls for a Legal Subjection.

And therefore what Reason have any now to plead the Obligation of former Oaths of Allegiance, which are rendered impracticable to any but such who think it is their Duty to embroil and enslave their Native Country.

Thus much have I written, which I hope will be satisfactory to all disinterested, sincere and unbogotted Readers, and is sufficient to convince all our present Murmurers, if they will but open their Eyes, and make use of their Reason, and lay aside all Prejudice, Passion, and Self-conceit.

Having now given a brief Account of those sorts of Sins and Sinners which the Nation is full of, and which threaten us with all sorts of Judgments, as Wars, Earthquakes, Famine, Pestilence, &c. some of which we have already felt in part, and do still feel. Methinks a general Exhortation will not here be improper to press them earnestly to a general Repentance and Reformation, as ever they would prevent a general Destruction. And I would urge this Advice by two great and weighty Motives.

- I. From a Consideration of their Souls.
- II. Their outward Estate and Prosperity in the World.

1. The Soul, which is the best part of Man, [the Man of the Man] if the Word of God be true, and Christ no Liar: *Except ye repent, ye shall all perish* No Repentance, no Salvation.

2. But if Men are so sensual, they do not, will not regard the Eternal Concerns of their Souls, yet there is none but wish themselves long Life, Peace and Prosperity in the World; but now Sin ruins all these too: Sin brings Wars, and all other outward Calamities, and it is in vain to hope to divide Sin and Punishment. *Your Iniquities will find you out, tho Sentence against evil workers be not speedily executed*; yet it will certainly be executed, if speedy Repen-

tance prevent not. Tho' God suffers long, yet he will not suffer always.

But more particularly I would here apply my self to all those that profess themselves to be Friends of the present Government, of what Opinions, Churches or Parties soever. You that profess you would have the Protestant Religion secured and flourish, and would keep your invaluable Properties and Liberties, what a shame, yea, a double Crime will it be in you to destroy with your own Hands that which you pretend so to value; to pull down with your Sins, what you so highly exalt with your Tongues. What is this, but to be pretended Friends, and real Enemies? Is not *England* as well as other Confederate Princes now in Consultation to provide for this ensuing Year against the Common Enemy? Are not great Taxes necessary in order thereunto, to provide Armies and Navies? Do we not yet feel the Weight of them, and would we not gladly be eased of them? And will not our Successes or Miscarriages be of the greatest Importance? Do we not need new Salvations and Deliverances? And would you have all future Miscarriages laid at your Door, and be imputed to your Impenitency, Wickedness and Carelessness, Security and Luke-warmness? Shall it be read in Chronicles by our Posterity, That the Friends of the Government were the cause of it's Ruine? Or do you think you have done all your Duty towards it's Preservation, when you have given your Taxes, and raised Armies and Navies? No, no; give me leave to tell you, you have done but the least part; it is True Faith, Repentance, Humiliation, Prayers and Tears that must do the Work when all is done. There is an admirable Passage in *Exodus 17. When Joshua fought against Amalek, Moses went up into the top of the Hill; and it came to pass when Moses held up his Hands Israel prevailed, but when he let down his Hand Amalek prevailed. And Aaron and Hur held up his Hands, till Amalek was there-upon subdued.* If we would have the *Amalakites* conquered,

quered by our *Joshua*, the hand of Prayer must be lifted up, supported and continued. A Spirit of Prayer and Supplication poured out upon a People, is a more certain Sign of Success than the greatest Confederacy and Armies without it. 'Tis Prayer that moves and acts these Instruments successfully, whatever there is else. O that this one thing were once soundly and thoroughly believed and practised. God would *soon turn his hands against our Enemies, and the haters of the Lord should be found Liars*. When we want success in our Attempts, then there is great enquiring into the Causes; this was the Cause, and the other thing was the Cause; here was a cross Accident, and there was an unlucky Circumstance fell out, and so *Joshua* is blamed, when it may be the fault was, that *Moses's* hand of Prayer was let down. And give me leave to speak freely, I think our want of Success by Land last Year must be laid at this door. There was Counsell sufficient, and Power and Instruments enough to have obtained what was projected; but the hand of Prayer began to fall and slacken: We were grown so secure and confident upon our Success at Sea, that we thought to obtain Victories at Land with little difficulty, as if of necessity they would even be forc'd upon us; and so we began to boast of, and rest in an Arm of Flesh, and have since reap'd the Fruits of it. But how few lay it to heart! Is not there a deep Sleep and Security fallen upon the generality of the Nation, Ministers and People; and if a Spirit of Prayer and Supplication be not stirred up and awakened, I dread to think of the Consequences, notwithstanding all our other Preparations.

No doubt but shortly the Piety of the Government will prescribe and enjoyn Days of Publick Humiliation as formerly, which probably will be altogether slighted and

and neglected by the Enemies of the Government. But shall any of the professed Friends of the Government do so too, or at least, that which is as bad, be careless, formal and remiss in the Observations of them as heretofore the generality of them have been? Will God accept of Mock-Fasts and Humiliations? Will they not rather bring down Cursings than Blessings? What if our *Joshua*, when he is going forth with the Host, should put out his Proclamation, directed to his professed Subjects and Friends to the Government, and should say after this manner, "I am now going forth against the Common Enemy, and the Lord saves not by many or by few; I expect no certain Success, but according as you my Subjects shall be serious, and constant, and fervent in your Hearty Prayers at the Throne of Grace for me and my Undertakings: And if I can but hear that you are all diligent in this Work at all times, but especially on publick Days of Humiliation, I shall not doubt of Success: And as you love me, or the Prosperity of our Arms, as you would approve your selves my true Subjects, and true Friends to the Nation, I charge you to be very serious in this Work. I say, should his Majesty thus address himself to his People (as indeed in effect he doth) whenever he appoints such Days of Humiliation, would you think your selves Friends to him or the Nation, if on such days you should be so much unconcerned, as not to appear at the Publick Congregation, or follow your Trades and Callings on such Days; or which is as bad, without any due Concernment of Spirit, give your bare formal Attendance at Church, and no more, and be as little affected as the Seats you sit on, as has been the manner of most People in the late Publick Days? Will you come into the Congregation
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In the Pride of your Countenances, and in the Pride of your Ornaments, as many have done, (I wish I could say the most have not done so, and that without any Reproof or Correction from their Ministers.) Is not this a sad Consideration, that the generality have not yet reached to the Fasting and Humiliation of the Hypocrite? The Prophet *Isaiah* tells us, as a Man may *afflict his Soul, bow down his Head like a Bull rush, and spread Sackcloth and Ashes under him, and yet keep no acceptable Fast.* But alas! how few have attained even to this, discover neither inward nor outward Tokens of Humiliation? When *Israel* had sinned in the matter of the Golden Calf, *Exod. 23.* God tells them by *Moses*, *Ye are a stiff-necked People; I will come up into the midst of thee in a moment, and consume thee; therefore put off thy Ornaments from thee, that I may know what to do to thee. And the Children of Israel stript themselves of their Ornaments.* And we see what was the Consequence of it, God threatned to destroy them in a moment; but yet upon stripping themselves of Ornaments in token of inward Sorrow and Repentance, God did forbear to execute his Threatned Vengeance. Truly God may justly say of most Professors in *England*, *that he doth not know what to do with them;* for notwithstanding all Judgments both felt and threatned, they will not strip themselves of their Ornaments, but in stead of that, are rather enlarging and multiplying their Ensigns of Pride and Vanity, unsuitable for Christians at all times, and much more upon publick Days of Fasting. That for my part I must own, that in stead of having no more Success in our publick Concerns, I have wondered that we have had so much, or indeed any at all: And I think we have but little reason to ascribe it (even Instrumentally) to such pitiful sorts of Fasting and Humi-

Humiliations as have been observed by the most. If a near Relation die, most (if they can) will put on Mourning Apparel, and continue it for a long time, in token of their inward Sorrow for the loss of a Friend: Yea, many will lock themselves up in a Chamber to weep and mourn in secret upon such an occasion. Now is not this palpable Hypocrisie, that these very persons, when God shall threaten their own Souls and Estates, and is ready to pour down his Judgments on a whole Nation, (which is Ten times greater cause of mourning than the Death of a particular Relation) shall make no difference between a Fast-day and a Feast-day as to their Attire or Habit, or Concernedness of Spirit. O that God would awaken Ministers, that they by preparatory Sermons and fervent Exhortations would awaken their drowsie Hearers before-hand, that they may be stirred up to more due Observations of such Days of publick Humiliation, and not think it enough to give them a bare Warning that such a day is approaching. If they would shew more Zeal in this matter, it would have a greater Influence on People. A lively serious Ministry is absolutely necessary to this Work in a special manner, and Ministers are and may be guilty of the Coldness and Formality of their People by their own Coldness and Indifferency in their Work: And if I cannot prevail for a general Reformation, yet methinks I might for a general Humiliation, upon Fasting-days especially, from all the professed Friends of the Government now God is threatning us so severely. And I must tell you, that a Humiliation that will not save your Souls, may yet move God to prolong Mercies, and defer Judgments. Will it not be a sad Reflection for any that call themselves Friends to the Government and Protestant Religion, if their Humiliation will not reach that

that of one of the most wicked Men and greatest Hypocrites that are recorded in Scripture? And yet I should not think my Labour lost, if I could prevail with the generality to bring up themselves to such a Humiliation. We have a wonderful Instance in *Ahab*, *1 Kings* 21. 25, 26, 27, 28, 29. *But there was none like unto Ahab, that did sell himself to work Wickedness in the sight of the Lord. And he did very abominably in following Idols — And it came to pass when he heard those words, that he rent his Cloaths, and did put Sackcloth upon his Flesh, and fasted, and lay in Sackcloth, and went softly. And the Word of the Lord came unto Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me, I will not bring the Evil in his days.* Here was one of the vilest Sinners that ever was in the World; and God by his Prophet had threatned to bring Evil upon him and his House; and thereupon he falls to a very formal outward Humiliation, (for it was no more;) and yet even for this God was so well pleased, that he deferred the threatned Judgment during *Ahab's* Life. Would to God I could prevail with you to do as much in the work of Humiliation as one of the vilest Sinners has done. Would to God the generality would but come up to the outward Fast of the Hypocrite, we might have then some Hopes that desolating Judgments and Evils may at least be put off during our Days. And would not this be wonderful mercy, and not dear bought, though we lay in Sackcloth and Ashes not only once a Month, but once a Week for half a year together.

But if I should not prevail with the Generality to be serious and diligent in this Work, sure I may hope to do so with all the truly Pious and Religious: And I hope (notwithstanding the general Corruption and Wickedness in the Land) there is such a number of these, that

if they would but diligently and constantly in publick and private Cry mightily to God under a due Sense of their own and the publick Sins and Dangers, we might yet have hopes of the lengthening out of our Tranquility, and diverting feared Judgments. If they will, (*Moses* like) constantly hold up the hand of Prayer, and furnish themselves with such Considerations and Arguments, which (like *Aaron* and *Hur*) may help and support them in this Work, we may hope that our *Joshua* shall yet prevail further against the *Amalekites*. God forbid that you should to your other Sins add this *Sin against the Lord in ceasing to pray*, or in growing but cold and formal in this Work. Many good People are apt to complain when Judgments are threatned or inflicted. Alas! how can we expect better, when there is so much Wickedness and Debauchery in the Nation? Whereas they little consider that it may be as truly laid at another Door, namely, The neglect of that fervent Prayer in themselves, which might at least have staved off Judgments longer.

There are two sorts of People that are more peculiarly concerned in this Work. 1. All pious Ministers: It is their proper professed Office to pray, and to be Examples and Encouragements to others. 2. All pious and devout Women; both which are by the Law exempted from giving personal Assistance to the Wars; and for the most part have more time and leisure for set and solemn times of Prayer, both publick and private, than others; and herein they may do as much, nay more Service in their Closets, than others do in the Field. I remember one of the Powder Traytors in his Letter to the Lord Mounteagle, (by which the Plot was defeated) has this Expression, *They shall receive a great Blow this Parliament, and not know from whom*. Blessed be God this Prophet

Prophet was proved a Liar. But I wish at the latter end of this present Year it may be said in Truth concerning our Enemies, *They have received a great Blow, and know not who has done it* ; namely, by the Prayers of devout Christians, which may rightly be termed White Gunpowder, which, they say, kills without making a Noise or Report. Therefore I conclude, as ever you would groundedly hope for Mercies for your self or the Nation. Ply this Oar of Prayer mightily, especially at this time, when the Success of all our Publick Councils and Determinations doth so much depend upon it.

F I N I S.

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